

A very profitable

EXERCISE

For OFFERING the

MASSE,

According to the Four Ends
thereof;

Viz. { HOMAGE.
THANKSGIVING.
SATISFACTION.
IMPETRATION.

Printed in the Year, 1669.

121. 111X 1.

122. 111X 1.

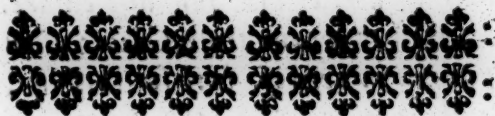
123. 111X 1.

124. 111X 1.

125. 111X 1.

126. 111X 1.

127. 111X 1.



PREFACE.

BEhold here, dear Christian Reader, a very profitable & easie way of hearing Mass, in which thou art directed, 1. How to pay the homage thou owest to God thy Sovereign Lord, for the life and being he hath given thee. 2. How to render him thanks for the great and innumerable benefits which thou acknowledgest to have received from him. 3. How to satisfie for the many sins, by which thou

Preface.

hast incurred his just displeasure.
4. How to obtain those Graces thou
standest in need of, both for this life,
and the other. These thy Duties, of
thy self, by reason of thine unworthi-
ness thou art not able to perform :
But through Christ who strength-
neth thou canst do all things by the
virtue of this Evangelical and Di-
vine Sacrifice ; to which nothing is
wanting but thy attentive and religi-
ous application of it, according to the
following Exercise.



A very profitable *EXERCISE*
for Offering the *MA S S E*
according to the four
ends thereof.

*The first end to render homage
to God.*

I. **W**E must presuppose an
act of Faith, whereby
we acknowledge the Sovereignty
of God, who being the beginning,
A 4 and

and end of our being, hath all right and power to dispose of us according to his pleasure, and to destroy and annihilate us, when he will.

2. In acknowledgment of this Sovereignty we must present our selves before his Altars as Victims prepared and disposed to surrender to him our life, and all that we possess into his hands, holding it a favour to be destroyed, and entirely consumed in an Holocaust to his honour.

3. Besides, knowing that he desireth not this real destruction of our selves, and that otherwise the y^elding up, and spending of our
lives

lives would not be a Sacrifice honourable enough for his Greatness, nor a Service correspondent to his Merits; We must in place of our life substitute the life of our B. Lord and Saviour Jesus Christ. Who hath been given us instead of a victime, and to supply all our necessities, and present it in homage to the Majesty of God, protesting that his excellency well deserveth to have so precious a life consecrated to his honour. Now this act may be expressed in these terms, which each one according to their devotion may extend more at large, or abbreviate as their leisure shall serve.

A S

FAITH.

F A I T H.

1. **O** My God, I acknowledge, and confess, that, Thou art my Sovereign Lord, who hast all right and power absolutely to dispose of my life, and my death, nay even to destroy and annihilate: all the foundations of my being, without being in any wise obliged to consider therein my inclinations, or repair my losses, I am the work of thy hands; I subsist not but by Thee: and I am not but for Thee. I have nothing either of Body or Soul, which I hold not of thy Greatness, which dependeth

(11)

eth not on thy Goodness, & which
ought not to be intirely consecra-
ted to the advancing of thy Glory.

OBLATION.

2. **I**N acknowledgment therefore
of This Sovereignty, and
the dependance which I have on
Thee my Lord, behold I here come
to present my self before thy Al-
tars as a victim wholly prepared
to be immolated and consumed in
Holocaust, if so thou pleasest:
Yea, my God, I protest before
Heaven and Earth, that I would
be most willing, and esteem it a
favour to lay down at Thy feet the
A 6 life

life and being which I have received from thy hands, in testimony that I hold it of Thee.

THE SUPPLEMENT.

3. **B**Ut seeing that on the one side thou wouldst not have me actually destroy my life in any wise on thy Altars; and on the other side, that although I should make it wholly to evaporate in holocaust in the eyes of thy Greatness this would not be sufficient to pay an Homage proportionable to thy excellencies: to supply this defect, I present to thee, O great God! the Life of thy Son, and substitute

substitute it in place of mine. I
 offer to thee his homage, the very
 same, which he heretofore rendred
 to thee upon the Cross by his
 bloody Sacrifice, and which he even
 to day exhibiteth to Thee upon
 this Altar, and upon all the Altars
 of the world by his mystical im-
 molation: For he hath been given
 wholly to us to be our Victim, and
 will have us to supply with his,
 what is wanting of ours. There-
 fore seeing that the oblation of my
 life would be too little to satisfie
 the obligation I have, to perform
 Services futing with the eminence
 of thy Dignity: In supply there-
 of, receive, I beseech Thee, as a

testimony of my submission, and
 acknowledgment of thy Sovereign-
 ty the life of my Savior J E S U S,
 which I Sacrifice to Thee, toge-
 ther with all the Priests who this
 day celebrate, protesting that thy
 infinite Majesty truly meriteth
 so precious a life's having been
 formerly, and being now again
 hereafter in a mysterious manner
 consumed to its honour.

THE



THE SECOND END,
To give Thanks to God.

1. **M**Ake first an act of Faith, acknowledging that all the Benefits, Graces, and Favours which you enjoy, are poured down upon you by the pure liberality, and mercy of God.

2. Exhibite some kind of gratitude, and requital: present to him all the acts, which are included in a perfect Thanksgiving, as to prize his benefits, to publish them, and resolve reciprocally to procure him
 all

all good possible in seeking his glory, and obeying his Commandments.

3. Seeing this kind of Thanksgiving is still too mean to counter-vail the divine favours, which are of infinite value, supply what is therein wanting out of the treasures of the Son of God, offering to his Father the Thanksgiving, which this great Saviour once rendered to him in his own name and yours, upon the Cross, and still presenteth to him on the Altars: which may be expressed in these like terms extended or abbreviated according as each ones devotion and leisure shall serve.

FAITH.

FAITH.

1. **O** Inexhaustible Source of liberality, I believe, and confess, that whatsoever I have of being, power, life, grace, or goods, be it either in body, or in soul, I have received it from thy pure mercy. No, it is no merits of mine, but thy only love, and goodness which moved thee to heap on me so many benefits, that it is impossible for me to number them. And this is it which I here come to acknowledge in the presence of Heaven, and Earth, protesting before this Altar, that I
have

have from thy liberality an infinity of Graces, and Favours.

OBLATION.

2. **N**OW desiring not to be ungrateful in making what recompence, and requital my poverty is able, admit, I beseech thee, O my Sovereign Benefactor, the utmost of my heart to render Thee the Thanksgiving which I owe Thee. Certainly if to acknowledge a benefit worthily, one must first of all testifie, that he much esteemeth it, I assure Thee, O my God, that all the goods wherewith thou hast deigned to honour me, are in
my

my esteem of an infinite value, seeing that they come to me from thy hand, and from thy love, and that thou hast bestowed them on a person, who is infinitely unworthy : And if secondly it be requisite to publish it : (it being proper to an ungrateful body not to give thanks, but in the ear, and in secret) behold me here expressly in this publick place exposed to the view of men, and Angels, to be as well the Trumpet, and Proclaimer abroad of thy favours, as I am a Witness of them. Yea, O infinite Goodness, I would have all understand, that thou hast heaped upon me benefits, and favours beyond

yond all that can be conceived : I would have them know that thou hast entirely purchased me unto thy self by thy liberality. And for this effect I present my self here as a Votive Table which I hang at this Altar as a sign, and memorial to the whole world of the obligations which I have to Thee, promising Thee moreover to proclaim abroad, as much as I am able, thy bounties, and favours. In fine if acknowledgments require reciprocation, receive O great God, in requital of the good will thou hast born toward me, the solemn protestation which I make of employing my self hence forward to render

der Thee all the services, which
Thou shalt desire of me, and to
procure Thee all the good possi-
ble in seeking of thy Glory, and
obeying thy Commandments.

THE SUPPLEMENT.

3. **B**ut being not ignorant that
although I should totally
dissolve into these affections of
Thanksgiving, yet I could not suf-
ficiently acknowledge thy favours,
in supply of what is wanting to my
act of Thanksgiving. I present to
Thee that which Thy Son hath
heretofore presented to thee for
these very favours which thou hast
pleased

pleased to impart to me. I present
 to Thee the estimate he put upon
 them, the publication which he
 made of them, and the oblation
 of his life, which he made to
 Thee on the Cross, and which he
 still at this present offereth to
 Thee upon all the Altars of the
 world in return of thy bounties.
 He hath made us heirs of his acti-
 ons, and consequently of his
 thanksgivings ; Supplying there-
 fore with his the defect of my du-
 ty, I beseech Thee, O my God,
 to receive the acknowledgments
 which he rendered to Thee upon
 Mount Calvary, and which he
 continually rendereth to Thee
 in

(23)

in Thy Churches for the benefi-
fits, and favours wherewith
thy Mercies have obliged me.



THE



THE THIRD END,

*To yield satisfaction to
God.*

1. **B**Y an act of Faith acknowledge your self a sinner, and liable to the divine Justice for a multitude of offences, which you have committed against his Majesty.

2. Shew your self to be sorry for them, and offer to him on your part all the pains, molestations, afflictions, dolours, misfortunes, incommodities, desolations, and

ac-

necessities, which you endure either of body or mind in discharge of your debts, protesting that you will embrace them, and bear them patiently.

3. Seeing evidently that this payment is not correspondent, nor equal to your debts, in supply offer out of the treasures of the Son of God all the pains, and do-lours, which he suffered in his life, and upon the Cross, and hath deposited in the Sacrifice of the Mass to be applied to you, if you will accept of them: which you may do in these, or the like terms.

FAITH.

F A I T H.

P. **O** My God I acknowledge,
 and confefs that I have
 greatly offended thy Majesty, and
 that by my innumerable sins I have
 truly merited that thy Justice pour
 upon me its rigours, and chastise-
 ments. I acknowledge that Thou
 haft all right to punish, and take
 vengeance on my excesses past.
 And it is in consideration of this
 right, that I here render my self,
 and come to prostrate my self be-
 fore the Throne of thy Equity to
 satisfie it according to my possibi-
 lity.

OBLA-

OBLATION.

2. **A**ND so I here offer to Thee
 the grief, and sorrow of
 my heart which I feel through re-
 membrance of so many and very
 many sins, whereby I have so
 wickedly contristated thy good-
 ness: I am extreemly grieved for
 having displeased Thee, and would
 rather that I had lost a thousand
 lives than have offended thee the
 least: and together with this grief
 I offer to Thee all the infirmities,
 wearisomnesses, afflictions, dolours,
 labours, pains, calamities, and mi-
 series which I suffer in this world,
 from

from whenceſoever it be, and which thy Providence would have me ſuffer; yea, my God, ſeeing that thy Juſtice for its ſatisfaction, and in defence of its rights, requireth of me chaſtiſements: Behold here my body; behold here my ſoul; behold here my goods, which I lay down intirely under thy revenging hand, proteſting to accept and bear patiently all the incommodities, all the loſſes, and pains which ſhall befall me, out of the will which I have to ſatistie in ſome ſort the debts, for which I am in arrears to Thee.

THE

THE SUPPLEMENT.

3. **B**Ut all this being not yet sufficient intirely to satisfie for my crimes, having merited infinite pains, I in supply of what is wanting to my payment, present to Thee all the sufferances of my Saviour Jesus Christ, whereof he hath made me his heir. Certainly if Thou in times past ordain'dst that the Children of *Israel* after having sinned, should in place of their own persons substitute a Victim, on which they should transfer their crimes, and in fine offer it to Thee to receive the ar-

rows

rows of thy wrath which they themselves ought to have felt. Behold I likewise now substitute here in my place a Victim, upon which I desire not that Thou shouldst afresh empty the Vials of thine anger which ought to be poured upon me, but who hath long since born them all, which I beseech thee to call to remembrance; and in consideration thereof to appease the just indignation, thou hast conceived against me. This Victim is none other but thy dearly beloved Son, whose sufferings were far more dolorous than thy Justice required for all the sins of the world. Seeing therefore that

he

(31)

he hath done us the favour to exhibit them in the Sacrifice of the Mass to be applied to us : be pleased, O my God, that I may discharge all my debts out of these bounties which he this day sendeth to me from all the Altars of the world ; and that I joyntly with him may present to Thee all the pains, and dolours of his Passion and bloudy Sarrifice to supply those whereof I am still a Debtor : And this is that which I do assisting really at these most solemn Rites, and rendring my self present in spirit at all the other Masses which are this day said throughout the whole world, I
offer.

offer them all [united with the
most worthy Sacrifice on the
Cross] unto thy Justice, in sa-
tisfaction for my sins, and those
of the souls which languish in
Purgatory.

THE

THE FOURTH END,
Impetration.

1. **W**E must on the one side acknowledge the inexhaustible riches of God, and on the other our extreme poverty, who having nothing, stand in need of all things.

2. Pressed with our necessities, we must approach to the gates of this great God, so exceeding rich, and in all humility present him our requests, and petitions.

3. Considering that all our importunities have nothing in them to oblige him to bestow on us his Treasures, we wanting merits which give us credit with him, lets

B

us

us in supply offer all the merits and honour which our Saviour purchased by the Sacrifice of the Cross, & hath given us, and applied to the Sacrifice of the Altar in these or the like terms.

F A I T H.

I. **O** My God, behold me here before thy superabundant Riches, a forlorn caitiffe, miserable, and necessitous even to extremity; I cannot dissemble my poverty, as I cannot be ignorant of thy riches; I confess that I have nothing really, and that Thou hast all things abundantly. Wherefore it is only from Thee that I can hope for any relief. OB-

OBLATION.

2. **B**Ehold therefore I here place
 my self at the gates of thy
 mercy, humbly to beseech Thee to
 have pity on the most miserable
 creature under heaven. Alas! O
 God of all bounty, succour my ne-
 cessities, and incline Thine ears to
 the prayers which I presume to of-
 fer, and address to Thee. Ah! my
 God, my rich Lord, give me the
 grace of perfect contrition of
 heart, which may wash away all the
 spots of my sins. Restore me to
 thy gracious favor, if by my unhap-
 piness I should be out of it. So di-
 spose, that I may always hencefor-

ward live, and die in thy amity.
 Vouchsafe me all virtues agreeable
 to my vocation: Grant me all the
 talents natural, and supernatural,
 necessary for the amplification of
 thy Glory, and refuse me not the
 comforts of this life in the degree
 which is good for my salvation.
 Permit me likewise to beg of thee
 the conversion of all sinners, the
 perseverance and sanctity of all the
 Just, the exaltation of thy holy
 Church, the extirpation of Errors,
 and heresies, the consolation of
 the afflicted, the prosperity of my
 Kindred, of the State, &c.

THE

THE SUPPLEMENT.

3. [T is indeed true that I merit not in any wise so much as one of these favours; and, I have nothing which can enforce thy bounty to disclose its Treasures, and open thy hands; notwithstanding calling to mind that my Saviour **JESUS** hath made me heir of all the merits of his life and death, and applieth them to me by the venerable Sacrifice of the Mass, I receive them from his hands to offer to Thee as now I do, and as many times, as there shall this day be Masses said, that in relation to them Thou wouldst grant me all which

which I come to request of Thee.
 Stand not therefore upon my de-
 merits, and my indignity, I confesse
 the one, & the other to thy great-
 ness: but look upon the merits of
 Thy well-beloved Son, which are
 sufficient to render indignity it self
 worthy of Thy favours. Shew
 therefore O eternal Father, in this
 cause both thy Justice, and the ef-
 ficacy of the merits of Thy Son,
 giving him the recompence which
 is due unto him. That which thou
 wilt not give me, Thou wilt grant
 to him; I ask it not but in his
 name: and behold even him com-
 ing himself upon this Altar to join
 his prayers to mine, and his recom-
 men-

mendation to my desires. It concerns both thy honour, and his, graciously to hear, and render thy self favourable to them to whom he lendeth his name, and communicateth his merits. Now I am one of them, honour him therefore, I beseech thee, in granting me what I together with him, request of Thee.

Remarkable Points touching the Sacrifice of the M A S S E.

I. **T**Hat all the value and efficacy which was originally in the Sacrifice of the Cross is intire
 B 4 found

found derivatively in the Sacrifice of the Mass, as being a Sacrifice applicative of the former.

2. The more esteem one hath of the Sacrifice of the Mass, the more he apprehendeth the value thereof: the more confidence he hath therein, the more particularly he cooperateth with it; and the more capable also he rendreth himself to enjoy the effects thereof.

3. That to participate of the effects and fruit of the third end, one must be in the grace of God. Therefore it is good to make an act of contrition always, and as often as one goeth to hear Mass, or when they procure it to be said for them.

4. That

4. That to partake of the effects of the fourth end, one must demand, something actually either in general, or in particular: otherwise he letteth the merits of the Son of God, which is communicated to us, to remain unprofitable.

5. That one may every morning, every evening, and every hour offer all the Masses which are said this day, or this night throughout the whole world, for the four ends aforesaid: for so he will render himself participant of the fruit of them all.

6. That when one hath any thing to ask of God, the true means to obtain it, is to demand it in confi-

deration of all the Masses which are said on earth, and in respect of the merits of the Son of God, which are applied to us by this means,

7. That to offer Mass well, one must always make an interior Sacrifice of themselves to wit, in the first end, an homage, and immolation of our body, soul, and life. In the second, a thanksgiving of our part: In the third, sorrow and contrition joined with some sufferances. In the fourth, fervent prayer: Otherwise as *S. Gregory Nazianzen* saith, we shall be unworthy to participate of the Sacrifice of our Saviour. For none is worthy

thy (these are his words) of the great Sacrifice, if he exhibiteth not himself a victim: otherwise saith the great Card. of *Peron*, this would be to falsifie the Sacrifice of the Mass, if we did not accompany it with these interior Sacrifices: For this were to present to God an external figure destitute of the verity which it pretendeth on our part. Seeing that we should offer **JESUS CHRIST** dead, and immolated in protestation of our interior immolation, and notwithstanding we should not be immolated at least in spirit and desire. And seeing that we should be so uncivil as to make such free use of the

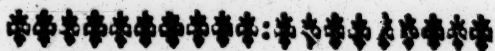
the

the treasures of our Saviour, and to desire to make benefit of his homages, thanksgivings, satisfactions, and the like, without a will to contribute any thing on our part. It is true that he presenteth himself to us, to the end that we might of his, supply what is wanting in us. *I supply out of Thee what is wanting in me*, said S. Barnard to him in his first Sermon of the Epiphany. But if we have any thing, we must not spare it. This is the first thing we are obliged to present to God; and afterwards when we shall have nothing more, we shall be allowed to take supply out of the treasures of our Saviour.

8. That

8. That the foresaid exercise relates only to the Substance of the Sacrifice. As for what concerns the circumstances, to wit, the Prayers, Ceremonies, and Texture of so many actions, which the Priest doth before and after the Consecration, to the end that we may participate thereof, it is good after that one is entred into the Church, to offer up all this, uniting his will actually with that of the Priest, and approving that he shall do, in these, or like terms.

Oblat.



*Oblation of the Circumstances of
the Sacrifice.*

O My God! my Sovereign
Lord, I here come to ac-
company the Priest, whom the
Church sendeth Ambassador to-
wards Thy Divine Majesty. I give
my assent to all the praises which
he shall give Thee, to all the ado-
rations wherewith he shall honour
Thee, to all the prayers which he
addresseth unto Thee, and to all
the good desires which he shall
have, and consequently, I desire
to

to participate of the heavenly food which he shall receive; I am a member of the Body whereof he is the mouth; Let this Divine Bread, and this Bloud which he shal' receive, stream down its virtue upon me, and on all the Faithful, in affection united with him.

FINIS.